1: Coon E-5 (1926-1927) 1931 MX3 Rif MX3



*ariyeri*, the oleander. This plant is important in the manufacture of magical concoctions. Laoust [1] and Justinard [2] support this identification.

*tumelt*, a bush resembling a high-bush blueberry. It bears a red pod, like a rose-pod, which is eaten. Laoust [3] calls this *Fraxinus dimorpha*.

*aghanim*, a reed, used extensively in basket making. Laoust supports this identification.[4]

*tharugwith*, a bush with a red flower, much frequented by bees.

*sui*, a bush bearing a white flower, with peppery-tasting leaves. The latter are used as medicine for stomach-ache.

*r-knuafar*, a bush or low tree which produces a bud resembling a clove. The buds are put into tea as a spice, and are used as a stomach-ache cure for children.

*azir*, a bush the leaves of which are used in the brewing of a tea alleged to be beneficial in fever.

*izarshi*, forsythia. Women cut pieces of its stem and tie them in their belts to prevent boils. This identification is purely personal and lacks confirmation.

*thakhfa*, a wild rose, the pods of which are sometimes eaten in times of famine. Hanoteau and Letourneau [5] give *Rosa sempervirens* for the Kabyle *thaqfert*.

Luxurious forests of conifers are said by the inhabitants of the country to have once covered most of the region, but today they are confined to the mountains of Beni Bu Nsar, Taghsuth, Beni Khennus, Beni Seddath, Ktama, Zarhet, and the upland reaches of Mtiwa. Patches of this forest remain on Mt. Kuin in Gsennaya, in parts of Beni Amart, at Aswil, where the Nekor passes from the Gsennaya into Beni Urriaghel, and on the crests of Beni Tuzin. The *taidha* grows chiefly in the Senhajan tribes, but the *thuya* is found not only there but also farther to the east, in Gsennaya and Beni Tuzin.

After climbing from the hot barrenness of the eastern Rif, one finds the forests of the Senhaja Sghir most beautiful and satisfying. On the mountain between Beni Bu Nsar and Taghsuth, it is difficult to realise that one is in Morocco. The whole of this section reminds one of temperate forests, such as are found in the northern United States and Canada; especially is this true in the long, flat plateau-valley of Beni Seddath, where a lush meadow is variegated with frequent clumps of *taidha*. Even in midsummer this region retains an exhilarating chilliness of atmosphere. (See plate 1.)

## CLIMATE

The slopes of the Mediterranean border of this region are rugged, mostly deforested, hillsides, with a climate similar to northern Mexico or our own Southwest. Farther to the east, in the tribes of Beni Said, Beni Ulishk, Tafersit, and parts of Galiya, the country becomes rolling and its slope relatively gentle, and grain is grown on it without terracing or irrigation. Farther south, however, stretches the arid expanse of the Garet, that waterless waste whereon the Metalsa and Beni Yahyi shift about from camp to camp. This desert stretches into parts of Beni Said and Galiya, and oversteps the boundary of Beni Ulishk and Tafersit. Here in the Garet grows a sparse crop of grass, and quantities of that coarse grass called *halfa*, resembling our own marsh or beach grass, from which the nomadic peoples, and the Gsennaya and other Riffians as well, make sandals, pack-saddles, ropes, and all sorts of containers.

[1] Page 484.
[2] Page 482.
[3] Page 136.
[4] Page 48.
[5] Pages 493, 499.

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*tarid*, a similar loaf, made with wheat bread and sugar. This is considered to be a recent Arab introduction.

*ḥarīra*, pancakes, are made from a thin batter, full of ground pepper, dropped on a hot skillet.

Bread is baked in an oven called *thinurth* (see plate 13), whereas *aftheir*, *tarid*, and *ḥarīra* are prepared on an earthen skillet called *nkhadam* and attributed to the Arabs. (See plate 13.) Of the baks-oven and the skillet, the former is unquestionably the older and more characteristic in the Rif. It is found in all the Rif but the maritime tribes, Nomads, Shawia and Imedurar of Gsennaya, Zarket, Beni Bu Nsar, Beni Seddath, Beni Khennus, Taghsuth, Ktama, Western Arabophone Senhaja, and Ghomara. The clay skillet is distributed throughout the Rif with the exception of Beni Urriaghel, Beni Amart, Telmest, Galiya, and Kebdana.

**Preparation of Vegetable Products without Meat.** Another important article of diet is *thamarit*, a sort of purée or thick soup, which is made of dried split peas, ground beans, or lentils. When it is made with lentils, cut-up onions are added. The purée is boiled in a little water, the pulse being thrown in after the water has begun to boil. When it is nearly cooked butter or olive oil is added, and the resultant purée is eaten with bread used to scoop it out of the bowl, instead of with spoons. *Thamarit* is considered particularly nutritious and warming, and is eaten mostly in winter when there are no fresh vegetables and on particularly cold days. It is found in every tribe except the Nomads.

The wild greens mentioned under agriculture, gathered and eaten by the women, are boiled and mixed with oil or melted butter.

Peppers and onions are eaten raw by men working in the fields who do not want to take the time to go home to lunch.

Dried figs, apricots, raisins, almonds, and walnuts are eaten at any time, either on the march or in the house. They are taken especially in winter after the grain of the previous harvest has been used up. During years following poor harvests whole villages go for months with no other vegetable food than these dried fruits and nuts, in addition to what wild roots, herbs, and berries they are able to collect in the wilderness.

Acorns are divided into two classes, *rbejuth marjas*, bitter acorns, and *rbejuth msirth*, sweet acorns. The latter may be eaten raw, but the former must be crushed and left in a stream, inside a bag, until the water has washed all the bitterness out of them, — the same process as that employed with *shasna*.

**Dishes containing Meat.** *seksu*, commonly known as kuskus, forms an important article of diet in the Rif, as well as in the rest of North Africa. Briefly, since it has been often described, *seksu* is a composite dish made of coarsely ground flour, moistened and rolled into small balls the size of the head of a glass-headed pin. These balls, or granules, are placed in a container the bottom of which is pierced with small holes and steamed over a pot of boiling water or of stew. The stew, which may be cooked separately, consists of vegetables, especially onions and turnips, and lamb, beef, goat meat, or chicken, butter or oil, and seasoning. The *seksu* is spread out, in a large dish, in the form of a symmetrical hill, and the stew is poured on the top, whence the juicier parts seep into the *seksu*; the chunks of meat and vegetable may be readily reached by the persons enjoying the repast.

Another common dish, distributed throughout North Africa, is called *guas*, a name which the Riffians have taken over from the Arabs. *Guas* may be purely vegetable or may

against you by God and the religious law", so as to drive it away if it is a jenn or a saint, or to prevent the jenn (Hiaina, Ait Sadden, Ait Waryager). A single raven seen in the morning by a person who sets out on a journey is sometimes said to be a jenn (Temsaman).

[271] Whilst there are certain events which indicate the presence of jnun, there are others, of an improper or uncanny character, which cause their sudden and unwelcome appearance. If a person omits saying the bismillah before eating, jnun or the devil will eat with him. If a person eats or drinks [272] standing (Andjra, Ait Waryager), or eats with his left hand (Ait Waryager), jnun are eating or drinking with him.

If a person when he is praying does not bow down so low that his head touches the ground, evil spirits or the devil will pass through the space between; and if several persons are praying together without standing shoulder to shoulder, jnun or the devil will likewise pass between them (Andjra, Ait Waryager).

[278] Raw meat, as also meat boiled without salt, is considered haunted and consequently in many cases a source of danger. As already said, a person who gets angry with raw meat in his hand is very liable to be struck by jnun. The same is the case with one who is beaten by such a person (Ulad Bu aziz, Ait Waryager).

No meat must be returned to the butcher (Shawia, Andjra, Ait Waryager, etc.) or generally to the person who has given it; it would be bad for both parties (Ait Waryager).

If a person in a village slaughters an animal or brings home meat from the market and his neighbours know of it, he must give a little of the meat to each of them (Ait Waryager), since otherwise they will be hurt by jnun (Ulad Bu aziz, Ait Sadden).

[279] If a pregnant woman asks a butcher, or somebody else who has meat, to give her a piece of it, he must do what she aks, because otherwise the fetus (Ait Waryager) or the woman as well (Ulad Bu aziz) will die; should he refuse, her husband might complain of it to his governor, who would compel him to give, or at least to sell, the meat which was asked for (ibid.).

If a person eats meat in the presence of some one else he must let him have a share of it (Andjra, Ait Waryager, Ait Sadden; for l-lham auwaj l-hanak, "meat distorts the jaws [of him who does not get it]", he will be made ill by jnun (Dukkala)). In explanation of these

443 438 occasion is some indication of the poverty of the land in which they live.

Throughout the year there are long rows of hardware and spice booths where a wide variety of non-indigenous products are sold, including cakes of soap, toothpaste, mirrors, nails, locks, cooking utensils, drinking glasses, matches, and plastic jewelry. [263] The spices include red pepper, paprika, black pepper kernels, stick cinnamon, curry, and saffron. Off in another section are men selling blankets, rugs, and clothing, both new and old. [291] [177] While men can buy both Western and traditional clothes, the only type of dress available for women is traditional. It is perhaps fortunate that the native dress is so loose-fitting, since the men purchase these garments for their wives with only the roughest notion of sizes. There are also people selling [372] [373] articles made from cane or palmetto--brooms, baskets, and so forth, as well as vendors of kerosene, the only source of light for the fellah. Outside the market is a specially walled-off area, the livestock market; there cows, goats, and sheep are sold. Some of these are bought directly by the butchers who prepare the meat for immediate sale; others are sold to merchants who transport the animals to the richer province of Nader where they are fattened for resale.

443 445 463 231 In addition to these merchants, there are people who have a service to sell. Included in these are the butchers, who are perhaps the most prominent of this group in that they handle the largest volume of business. They arrive early at the market,